A SHORT SVMME OF THE WHOLE CATECHISME, WHEREin the Question is propo-ned and answered in few words, for the greater ease of the common people and Children.

Gathered by Mr. IOHN CRAIG Minister of GODS Word to the Kings Majestie.

IOHN. XVII.

This is Life Eternall to know thee the only very GOD, and whom thou hast sent IESVS CHRIST.

EDINBVRGH
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The PRINTER to the READER.

COurteous and charitable Readers, if you would know the cause of the printing of this little Catechisme over againe, it is because of the approbation it hath of judicious and holy men: both for the method and matter, the brevitie and facilitie, whereby GOD is glorified, his people edified, and the memoriall of the reverend and learned Author a fresh renewed. Read it therefore considerately, and giue GOD the glorie, the Author his due praise, and the Printer profite for his paines. Farewell.

OF THE CREATION AND FIRST ESTATE OF MANKYND.

Question.

WHO made Man and Woman?

Answere. The Eternall GOD of his goodnesse.

Qu. *Whereof made hee them?*

An. Of an earthly bodie, and an Heavenly Spirit.

Qu. *To whose Image made hee them?*

An. To his owne Image.

Qu. *What is the Image of GOD?*

An. Perfect vprightnes in Body and Soule.

Qu. *To what end were they made?*

An. To acknowledge and serue their Maker.

Qu. *How should they haue ſerved Him?*

An. According to his holy will.

Qu. *How did they know his Will?*

An. By his Workes, Word, and Sacraments.

Qu. *What libertie had they to obey his will?*

An. They had free will to obey, and diſobey.

Qu. *What profite had they by their obedience?*

An. They were bleſſed and happie in body and Soule.

Qu. *Was this Felicitie given to them only?*

An. No, but it was given to them and their Poſteritie.

Qu. *With what condition was it given?*

An. With condition of their obedience to GOD.

Qu. *Why was ſo ſmall a Commandement given?*

An. To ſhow GODS gentleneſſe, and to try mans obedience.

Qu. *What availeth to know this Felicitie loſt?*

An. Heereby we know GODS goodnes, and our ingratitude,

Qu. *Bu*

Qu. *But wee cannot come to this estate againe?*

An. Wee come to a better estate in CHRIST.

Q. *What should we learne of this discourse?*

An. That the Church was first planted, blessed and made happie through obedience to GODS Word.

Of the fall of Man from GOD, and his second Estate.

Qu. *WHO brought them from that blessed Estate?*

An. Sathan and their owne inconstancie.

Qu. *How were they brought to that inconstancie?*

An. Through familiar conference with Sathan against the Word.

Qu. *What thing did Sathan first seeke of them?*

An. Mistrust and contempt of GODS Word.

Qu *Wherefore did hee beginne at their faith?*

An. Because hee knew it was their life.

Qu. *How could they consent to their owne perdition?*

An. They were deceived by the craft of Sathan.

Qu. *What was the craft of Sathan heere?*

An. He perſwaded them, that good was evill, and evill was good.

Qu. *How could they bee perſwaded, having the Image of GOD?*

An. They had the Image, but not the gift of conſtancie.

Qu. *What things loſt they through their fall?*

An. The favour and Image of GOD, with the vſe of the Creatures.

Qu. *What ſucceeded to the favour and Image of GOD?*

An. The wrath of GOD, and Originall ſinne.

Qu. *What thing is Originall ſinne?*

An. The corruption of our whole Nature.

Qu. *How doth this ſinne come to vs?*

An. By naturall propagation.

Qu. *What are the fruits of this ſinne?*

An. All other ſinnes which wee commit.

Qu. *What*

Qu. *What is the punishment of this sinne?*

An. Death of body and soule, with all other miseries.

Qu. *What other thing did follow vpon this sinne?*

An. A curse vpon the Creatures, and our banishment from the vse of the same.

Qu. *But the most wicked vse them abundantly?*

An. That is with a testimonie of an evill conscience.

Qu. *These paines were over great for the eating of an Apple?*

An. Their sinne was not the eating of an Apple simply.

Qu. *What thing then properly was their sin?*

An. Infidelitie, pryde, and open rebellion to GOD.

Qu. *How can that be prooved?*

An. They consented to Sathans lyes, mistrusted GODS Word, and claimed GODS honour.

Qu. *Wherefore are wee punished for their sinne?*

An. Wee are punished for our owne sin seeing

ſeeing we were all in them, ſtanding & falling with them.

Qu. *In what Eſtate is all their Poſteritie?*

An. Vnder the ſame bondage of ſinne.

Qu. *What naturall freedome haue wee?*

An. Wee haue fredome to ſinne, and offend our GOD.

Qu *Haue wee not power to ſerue and pleaſe GOD?*

An. None at all, till wee bee called and ſanctified.

Qu. *Haue We loſt our minds and wils?*

An. No, but wee haue loſt a right minde and a good will.

Qu. *Naturall men may doe many good vertues?*

An. Yet they cannot pleaſe GOD without Faith.

Qu. *Why did GOD ſuffer this fall of Man?*

An. For the declaration of his mercy and Iuſtice.

Qu. *Declare that?*

An. By this mercie the choſen are delivered, and the reſt puniſhed by his Iuſtice?

Of

¶ Of mans restitution againe, and his third Estate.

Qu. *WHO called our parents to repentance?*

An. God onely of his infinite mercy.

Qu. *What did they, when he called them?*

An. They hid and excused themselues.

Qu. *But it was foolishnesse to flee from God?*

An. Such is the foolishnesse of all his posteritie.

Qu. *How were they converted to GOD?*

An. By the almightie power of GODS Spirit.

Qu. *How did the Spirit worke their conversion?*

An. Hee printed the promise of mercy in their hearts.

Qu. *What was that promise of mercy?*

An. Victorie in the seed of the Woman against the Serpent.

Qu. *Who is the seed of the Woman?*

An. IESUS CHRIST GOD and MAN.

Qu. *How was his posteritie converted to GOD?*

An. By the same Spirit and promise.

Qu. *May we understand and receiue th*

pr

promise by our selves?

An. No more then blind, and dead men can see and walke.

Qu. What more is requyred for our conversion to GOD?

An. Hee must lighten our mindes, and mollifie our hearts, that wee may vnderstand, receiue, and reteine his promise.

Qu. But Adam did know his sin, and Gods voyce?

An. Yet that knowledge brought him not to repentance.

Qu. What was the cause of that?

An. For the feeling of mercy was not yet given to him.

Qu. What then is knowledge, calling, accusation, and conviction?

An. A way to desperation, if mercy be not apprehended.

Qu. What if mercie bee offered and apprehended?

An. These things then are the beginning of our repentance.

Qu. How did Adam and his Posteritie receiue the promise?

An. Onely

An. Onely through their owne lively Faith in CHRIST.

Qu. What thing was their Faith?

An. A sure confidence in GODS mercy through CHRIST to come.

Qu. Who wrought this faith in them above nature?

An. GODS Spirit through the preaching of the promise.

Qu. What is this promise called in the Scripture?

An. The Evangell, or glad tydings of Salvation.

Qu. Then the Evangell was preached in Paradise?

An. No doubt, and also the Law.

Qu. What neede was of them both?

An. By the Law they were accused and humbled. and through the Evangell consorted and delivered.

Qu. What thing then was the Law and the Evangell?

An. Instruments of GODS Spirit to the salvation of man.

Qu. Wherein stood their salvation?

An. In remission of their sinnes, and repa-

ration

ration of GODS Image.

Qu. What followed vpon the reparing of the Image?

An. Continuall battell both within and without.

Qu. From whence doth this battell proceade?

An. From the two contrarious Images of mankynd.

Qu. What are these Images?

An. The Image of GOD, and the Image of the Serpent.

Qu. What shall bee the end of this Battell?

An. Victorie to the seede of the Woman, and destruction to the seed of the Serpent in mankynd.

Qu. Was all Adams posteritie delivered and reformed?

An. No, but they onely, who beleeved the promise.

Qu. To what end were these delivered?

An. To acknowledge and serue their God

Qu. Wherein stood their service chiefly?

A. In the exercise of Faith and repentance

Qu. What rule gaue hee them for this purpose?

An. His

An. His most holy Word and Scriptures.

Qu. What things were contained in the word given to them?

An. The Law, the Evangell, and the Sacraments.

Qu. What did the Law to them?

An. It shewed their sinne, and the right way to know and serue GOD.

Qu. What did the Evangell?

An. It offered to them mercie in CHRIST

Qu. What did the Sacraments to them?

An. They did help their Faith in the promises of GOD.

Qu. Was this order kept in the old Testament?

An. No doubt, as Moses and the Prophets beare witnesse.

Qu. What shold we gather of this discourse?

An. The Church was ever grounded vpon the Word.

Qu. What followeth vpon the corruption of the Word?

An. The corruption of the true Religion and Church, at all times.

Qu. Was the Faith and Religion of the Fathers different from our Faith?

An No

An. Not in substance, but in certaine circumstances.

Qu. What is the substance?

An. The Covenant in IESUS CHRIST.

Qu. Why then call we it the old Testament?

An. In respect of the obscure shaddowes and figures, joyned with the doctrine and Religion.

Qu. What profite came to the Fathers at all times through Faith?

An. By this way onely, they were blessed and happie.

Qu. Wherein did the infelicitie of men stand?

An. In mis-knowledge of the true GOD.

Qu. Are wee in the same estate?

An. No doubt, as our Master doth testifie

Qu. When know wee GOD aright?

An. When wee giue him his due honour.

Qu. What are the chiefe poynts of his due honour?

An. Faith, obedience, prayer, and thanks, with their fruites.

THE FIRST PART of GODS honour.

Qu. WHY *is Faith put in the first place?*

An. Be-

An. Because it is the mother to all the rest

Qu. What doth Faith worke in vs?

An. It moveth vs to put our whole confidence in GOD.

Qu. How may wee bee mooved to doe this?

An. By the knowledge of his power and goodnesse.

Qu. But We are unworthie and guiltie?

An. Therefore we apprehend his promise in CHRIST.

Qu. Which are the principall heads of his promise?

An. They are conteined in our Belieſe, called the Creed of the Apoſtles.

Qu. Rehearſe the Belieſe or Creid of the Apoſtles?

An. I Beleeue in GOD the Father Almightie, maker of Heaven and Earth. And in IESUS CHRIST his onely Sonne our LORD: Who was conceived by the holy Ghoſt, borne of the Virgine Mary: Suffered vnder Poncious Pilate, was crucified, dead, buried, and deſcended into

Hell:

Hell: Hee rose againe the third day from death: Hee ascended into Heaven, and sitteth at the right hand of GOD the Father Almightie: From thence hee will come to judge the quicke and the dead.

I Belieue in the holy Ghost: The holy Church Vniversall, the communion of Sancts: the forgiveneſſe of sinnes: the rysing againe of the bodies, and life Everlasting.

Qu. Why is this called the Creed of the Apostles?

A. Because it agreeth with their doctrine and time.

Qu. In how many parts is it divided?

An. In foure principall parts.

Qu. What are wee taught in the first part?

An. The right knowledge of GOD the Father.

Qu. What are we taught in the second part?

An. The right knowledge of GOD the Sonne.

Qu. VVhat

Qu. *What are we taught in the third part?*

An. The right knowledge of GOD the holy Spirit.

Qu. *What are we taught in the fourth part?*

An. The right knowledge of the Church and gifts given to it.

Qu. *How many Gods be there?*

An. Onely an Eternall GOD, maker of all things.

Qu. *Why then name we God thryse heere?*

An. Becauſe there are three diſtinct perſons in the Godhead.

Qu. Wherefore is the Father put in the firſt place?

An. Becauſe hee is the fountaine of all things.

Qu. Why is the Sonne put in the ſecond place?

An. Hee is the Eternall wiſedome of the Father, begotten before all beginnings.

Qu. Why is the Spirit put in the third place?

An. Hee is his power, proceading from the Father and the Sonne.

Qu. Why is the Church put in the fourth place?

An. It is the good worke of theſe three perſons.

Qu. *WHY is it ſaid particularly, I beleeue?*

An. Everie one ſhould liue by his owne Faith.

Qu. *Should everie one know what hee beleeueth?*

An. Otherwiſe hee hath not true Faith.

Qu. *Are wee bound to confeſſe our Faith openly?*

An. No doubt, when time and place doth require it.

Qu. *Is it enough to beleeue, that there is a GOD?*

An. No, but wee muſt know, who is the true GOD.

Qu. *Is it enough to know, who is the true GOD?*

An. No, but we muſt know alſo, what he will bee to vs.

Qu. *How may wee know that?*

An. By his promiſe, and workes done for our comfort.

Qu. *What doth hee promiſe to vs?*

An. To bee our loving Father and Saviour.

Qu. *What*

Qu. What craueth this promise of vs?

An. A full trust and confidence in him.

Qu. What thing then doth moue vs to beliene in GOD?

An. A sense and feeling of his Fatherlie loue.

Qu. *How call wee him Father?*

An. In respect of CHRIST, and of our selues.

Qu. *Declare how that is?*

An. Hee is CHRISTS Father by nature, and ours by grace through him.

Qu. *How then are wee called the sonnes of Wrath*

An. In respect of our naturall estate by sinne.

Qu. *When are we assured to bee his sonnes?*

An. When we beleeue in his fatherly loue.

Qu. *Why make wee mention heere of his power?*

An. To assure vs, that hee may saue vs.

Qu. *Of what power meane We heere?*

An. Of that power, which disposeth all things.

Qu *What should this worke in vs?*

An. Humility, confidence, and boldnes.

Qu. Why beginne wee at his Fatherly loue, and power?

An. Becauſe they are the chiefe grounds of our Faith.

Qu. Declare that more plainely?

An. By theſe two wee are perſwaded of all the reſt of his promiſes.

Qu. What is meaned heere by Heaven and Earth?

An. All the Creatures in Heaven & earth.

Qu. Whereof made hee all the creatures?

An. Hee made them all of nothing by his word.

Qu. Wherefore did hee that?

An. To ſhow his infinit power.

Qu. Wherefore then did hee occupie ſix dayes?

An. That wee might the better conſider him in his workes.

Qu. Wherefore are they put in our Beliefe?

An. To beare witnes to vs of their Creator.

Qu. What things doe they teſtifie of him?

An. That he is infinit in power, wiſdome, and goodnes.

Qu. What

Qu. What other things doe they teach vs in ſpeciall?

An. His fatherly care and providence for vs.

¶ Of GODS providence.

Qu. Who ruleth and keepeth all things made?

An. The ſame Eternall GOD that made them.

Qu. Who maketh all theſe feareſull alterations in nature?

An. The hand of GOD, either for our comfort or puniſhment.

Qu. Who ruleth Sathan, and all his inſtruments?

A. Our GOD alſo, by his almighty power and providence.

Qu. What comfort haue wee of this?

An. No thing can hurt vs, without our Fathers good will.

Qu. *What if Sathan and his hath freedome over vs?*

An. We ſhould bee then in a moſt miſerable eſtate.

Qu. *What ſhould this Fatherly care worke in vs?*

An. Thanks for all things that come to vs.

Qu. *What other things should it worke?*

An. Boldnes in our vocation against all impediments.

Qu. *Who ruleth sin, which is not of GOD?*

An. Hee onely ruleth all the actions, and defections, that come to passe in Heaven and earth.

Qu. *Wherefore beliene wee that?*

An Because hee is GOD almightie aboue his Creatures.

Qu. *But sinne is not a Creature?*

An Yet he were not Almightie, if he did not rule it.

Qu. *Is GOD partaker of sinne, when hee ruleth sinne?*

An. No, for hee worketh his owne good worke by it.

Qu. *Are the wicked excused through his good worke?*

An. No, for they worke their owne evill worke.

Qu. *Why not, seeing GODS will concurreth with them?*

An They meane one thing, and GOD another.

Qu. What

Qu. *What meane they in their actions?*

An. Contempt of GOD, and hurt of his creatures.

Qu. *What meaneth GOD, vsing them and their sinne?*

An. The tryall of his owne, or punishment of sinne.

Qu. *What should we learne by this discourse?*

An. To feare onely the LORD our GOD.

Qu. *What shall wee judge of them that collude with Sathan?*

An. They deny this first Article of our Beliefe.

Qu. *May wee not conjure Satan to reveale secrets?*

An. No, for hee is the Author of lyes.

Qu. *But he often times speaketh the truth?*

An. That is to get the greater credit in his lyes.

Qu. *May wee not remoue witchcraft with witchcraft?*

A. No, for that is to seeke support at Satan.

THE SECOND PART of GODS honour.

Qu. VVHat things learne we in the *second part?*

An. The truth and juſtice of GOD in our redemption.

Qu. Who is our redeemer, and how did hee redeeme vs?

An. IESUS CHRIST, who redeemed vs by his death.

Qu. What kind of perſon is hee?

An. Perfect GOD, and perfect Man.

Qu. Wherefore was hee both GOD and Man?

An. That he might be a meete Mediatour for vs.

Of his Name and Title.

Qu. Why was this name IESVS, or SAVIOVR given onely by GOD?

An. To aſſure vs the better of our Salvation by him.

Qu. *Is there any vertue in this name?*

An. No, but the vertue is in the Perſon.

Qu *VVherefore was hee called CHRIST or anoynted?*

An. Hee was anoynted King, Prieſt, and Prophet for vs.

Qu. To what purpoſe do theſe titles ſerue?

An. Heereby is expreſſed his office, and how

how hee ſaved vs.

Qu. *Declare that plainely?*

An. He ſaved vs by his Kingdome, Prieſthood, and Propheſie.

Qu. How may this bee prooved?

An. By the anoynting of Kings, Prieſts, and Prophets, which were figures of his anoynting.

Qu. Was CHRIST anoynted With materiall Oyle?

An. No, but hee was anoynted with the gyfts of the Spirit without meaſure.

Of his Kingdome, Prieſt-hood and Propheſie.

Qu. *What manner of Kingdome hath he?*

An. It is ſpirituall, pertaining chiefly to our ſoules.

Qu. Wherein doth his Kingdome conſiſt?

An. In GODS word, and his holy Spirit.

Qu. What things get wee by the word and Spirit?

An. Righteouſnes, and life everlaſting.

Qu. What thing is his Preiſt-hood?

An. An office appoynted for the ſatisfaction of GODS wrath.

Qu. How

Q. *How did he ſatisfie GODS wrath for vs.*

An. By his obedience, prayer, and everlaſting ſacrifice.

Qu. *How is hee called our onely Prophet?*

An. Hee ever was, is, and ſhall be the only teacher of the Church.

Qu. What then were the Prophets and the Apoſtles?

An. All theſe were his Diſciples, and ſervants.

Qu. Wherefore were all theſe honourable offices given to him?

An. That thereby hee might deliver vs from ſinne.

Qu. *Declare that particularly in theſe three offices?*

The fruits of theſe three offices.

An. By his kingly power we are free from ſinne, death, and hell.

Qu. *But wee may eaſily fall againe in ſinne?*

An. Yet by the ſame power we ſhall riſe, and get the victorie.

Qu. The battell is verie hard?

An. Wee fight not in our owne ſtrength

Q. *What is our Armour and ſtrength?*

An. The

An. The power and Spirit of CHRIST in vs.

Qu. What profit commeth to vs through his Prieſt-hood?

An. Heereby hee is our Mediatour, and and wee are made Prieſts alſo.

Qu. How are We made Prieſts?

An. By him wee haue freedome to enter in before GOD, and offer vp our ſelves and all that wee haue.

Qu. What kinde of ſacrifice is this?

An. A ſacrifice of thankſgiving onely.

Qu. May Wee not offer CHRIST againe for our ſinnes?

An. No, for CHRIST can not die againe.

Qu. What profite haue We of his propheſie?

An. Heereby wee know moſt plainely his Fathers will.

Qu. What other profite haue we?

An. All Reuelations and Propheſies are finiſhed.

Qu. But ſome things are not yet fulfilled?

An. Wee ſpeake of things pertaining to his firſt comming.

¶ Sonne and Lord.

Qu. Wherefore is he called his onely Sonne?

An, Be-

An. Becauſe hee is his only Son by nature.

Qu. Yet hee is called the firſt begotten amongſt many brethren?

An. That is in reſpect of his communicating with vs.

Qu. Why is hee called our LORD?

An. Hee beareth rule over vs, and is head to Man and Angell.

Of his Conception and Birth.

Qu. Wherefore was hee conceaved of the holy Ghoſt?

An. That hee might bee without ſinne, and ſo ſanctifie vs.

Qu. What if hee had beene a ſinner?

An. Then he could not haue delivered vs.

Qu. *Was hee onely made free from ſinne?*

An. No, but he was alſo repleniſhed with the Spirit without meaſure.

Qu. *Why was the fulnes of the Spirit given to him?*

An. That hee might beſtow the ſame vpon vs.

Qu. Why was hee made Man like vnto vs?

An. That he might die for vs in our owne nature.

Qu. What

Qu. What thing followeth vpon his Incarnation?

An. That life and righteousnesse is placed in our flesh.

Qu. *May not this life bee lost, as it was in Adam?*

An. No, for our flesh is joyned personally with the fountaine of life.

Qu. *Then all men are sure of this life?*

An. No, but onely they who are joyned with him spiritually.

Qu *What availeth then our carnall vnion with Christ?*

An. Nothing, without our spirituall vnion with him.

Of his mothers Virginitie and name.

Qu. *What serveth his mothers Virginitie?*

An. It is a seale of his miraculous conception.

Qu. *Was he holy through her Virginitie?*

An, No, seeing our whole nature is corrupted.

Qu. *Wherefore is shee named in our Belief?*

A. That wee may know his Tribe, and familie.

Qu. What

Qu. *What can that help our Faith?*

A. Hereby wee know him to bee the Saviour promised.

Qu. *Of what Tribe and house was hee promised?*

A. Of the Tribe of Iuda, and house of David.

Qu. *How did hee redeeme vs?*

An. Hee suffered death for vs willingly, according to GODS Decree.

The forme of Iudgement.

Qu. Why suffered hee vnder the forme of Iudgement?

A. To assure vs the better, that we are free from GODS Iudgement.

Q. But the Iudge did absolue him as innocent?

A. That made greatly for our comfort.

Q What comfort haue wee by it?

A. That hee dyed not for his owne sinnes, but for ours.

Q. But the Iudge meaneth not such thing?

A. Wee looke not what hee meaned, but what GOD meaned by his wicked Iudgement.

The Crosse.

Q. *Wherefore did he suffer vpon the Crosse?*
A. To assure vs, that hee tooke our curse vpon himselfe.
Q. *What assurance haue wee of this?*
A. That kynd of death was accursed of GOD.
Q. *Was hee also cursed of GOD?*
A. No but hee sustained our curse.
Q. *Was hee guiltie before GOD?*
A. No, but hee sustained the person of guiltie man.
Q. *What comfort haue we of this?*
A. Hee remooved our curse, and gaue to vs his blessing.
Q. *In what part did hee suffer?*
A. Both in body and Soule.
Q. *Wherefore that?*
An. Because wee were lost both in bodie and soule.
Q. *What suffered hee in his Soule?*
A. The fearefull wrath and angrie face of GOD.
Q. *What paine was that?*
A. The dolours of death, and paine of hell.

Q. *How*

The ſecond part.

Q. How know wee that?

A. By his praying, ſweating, and ſtrong crying with teares.

Q. How did hee ſuſtaine theſe paines?

A. Through Faith, patience, and prayer to his Father.

Q. How doe the damned ſuſtain theſe paines in hell?

An. With deſpared and continuall blaſphemie.

The paine of Hell.

Q. When did CHRIST deſcend to Hell?

An. When hee ſuſtained theſe feareſull paines vpon the croſſe.

Q. Why did GOD puniſh an innocent man ſo grievouſly?

A. Becauſe hee tooke vpon himſelfe the burden of our ſinnes.

Q. Was God content with his ſatisfaction?

A. No doubt, for he of his mercy did appoynt it.

Q. Was his death alſo needfull for our redemption?

A. Otherwiſe the Decret, and the figures had not beene fulfilled.

His

¶ His Death, buriall, and fruits.

Qu. *If hee dyed for vs, why die wee?*

An. Our death is not now a punishment for our sinnes.

Q. *What other thing can it bee?*

An. It is made through his death, a ready passage to a better life.

Qu. VVhat should wee learne by all these fearefull paines?

An. The terrible wrath of GOD for sinne and how deare wee are bought.

Qu. *VVhat comfort haue wee by these sufferings of CHRIST?*

An. The faithfull members of CHRIST shall never suffer them.

Qu. But Wee Were oppressed With the curse of the Law?

A. CHRIST tooke it vpon himselfe, and gaue vs the blessing.

Qu. *What profite get wee in speciall by his death?*

An. It is a sufficient, and everlasting sacrifice for our sinnes.

Qu. What doth this sacrifice worke perpetually?

An. It remooveth all evill things, and reſtoreth all good things.

Qu. *Is there any Prieſt, and ſacrifice for ſinne now?*

An. None at all, for CHRIST hath ſatisfied once for all.

Qu. *But yet in our nature there are many ſpottes?*

An. CHRISTS, blood therefore is our perpetuall lavature.

Qu. *The memorie and tokens of our ſinne may affray vs?*

An. All things were deleted in the Croſſe of CHRIST.

Qu. *But yet wee finde ſinne working in vs?*

An. The death of CHRIST doth kill ~~the~~ the tyrannie of it.

Qu *Alwayes it remaineth in vs to the end?*

An. Through Faith it is not imputed to the members of CHRIST.

Qu. *Wherefore was hee buried?*

An. To aſſure vs the better of his death.

Qu. *What doth his buriall worke in vs?*

An. A continuall mortification of ſinne in vs.

¶ His Resurrection and fruits.

Qu. *Why did hee ryse before vs?*
An. To assure vs of his victory over death for vs.
Qu. *What fruit get wee by his victorie?*
An. Hereby we are brought in a sure hope of life eternall.
Qu. *What other fruite get wee by it?*
An. It worketh newnesse of life in vs here.
Qu. *What other thing shall it doe to vs?*
An. It shall raise vp our bodies againe in the latter day.

¶ His Ascension.

Qu. *Why did hee ascend before vs?*
An. To take possession of our inheritance in our name.
Qu. *But hee said I shall bee with you to the end?*
An. Hee spake that of his spirituall presence.
Qu. *What doth hee there now for vs?*
An. Hee maketh continuall intercession for vs.
Qu. *What kinde of intercession is this?*

An. It is the continuall mitigation of his Fathers wrath for vs, through the vertue of his death.

Qu Is he our onely Interceſſor and Mediator?

A. No doubt, ſeeing he onely died for vs.

Qu *What meaneth his ſitting at the right hand?*

An. The power hee hath in Heaven and earth.

Qu. What comfort haue wee by his power and authoritie?

An. Wee are ſure vnder his protection.

¶ His comming againe.

Qu. For what cauſe will hee come againe?

An. To put a finall end to our redemption.

Qu *What ſhall bee that finall end?*

A. Eternall joy or miſerie to everie man.

Qu. Is not that done in every mans death?

An. No, for the bodies remaine yet vnrewarded.

Qu. Shall there not bee a mid ſtate of men?

An, No, but all ſhall bee brought to theſe two ends.

Qu. Wherefore that, ſeing ſome are better,

and

and ſome are worſe?

An. All ſhall bee judged evill, which are not the members of CHRIST.

Qu. But how can the quicke be judged before they die?

An. Their ſuddaine change ſhall bee in ſtead of death to them.

Qu. But all fleſh ſhould goe to the duſt againe?

A. It is done ſo ordinarly, but heere is a ſpeciall cauſe.

Qu. What comfort haue wee of the perſon of the Iudge?

An. Our Saviour, Advocat, and Mediator ſhall come and ſaue vs.

Qu. *What ſhould the Infidales conſider here?*

An. CHRIST, whom they now contemne ſhall bee their judge.

Qu. What ſhould the meditation of this Article worke in vs?

An. The contempt of all worldly pleaſures, and a delight in heavenly things.

Qu. Who ſhall bee ſure in that day?

An. All that are made heere the members of CHRIST.

Qu. *Who maketh vs members of CHRIST.*

An. GODS holy Spirit onely working in our hearts.

THE THIRD PART of our Beliefe.

Qu. *What thing is the holy Spirit?*

An. WHee is GOD equall with the Father and the Sonne.

Qu. *From whence doth hee proceade?*

An. From the Father and the Sonne.

Qu. *What is his Office in generall?*

An. Hee putteth all things in execution, which are declared by GODS secreet counsell.

Q. *What thing doth hee in the ordour of nature?*

An. He keepeth all things in their naturall estate.

Qu. *From whence then come all these alterations?*

A. From the same Spirit working diversly in nature.

An. *Then the Spirit is but nature?*

An. No, for he is GOD, ruling and keeping nature.

Qu. *What doth hee in worldly kingdomes?*

A. Hee

A. Hee doeth raiſe and caſt them downe at his pleaſure.

Qu. *Why are theſe things attributed to him*

An. Becauſe he is the power and hand of GOD.

Qu. *What doth hee in the Kingdome of CHRIST?*

An. He gathereth all GODS elect to Chriſt.

Q. Why is hee called holy?

An. Becauſe hee is the fountaine of holynes, and maketh vs holy.

Q. W*hen and how doth hee this?*

An. When by his mightie power he ſeparateth vs from our naturall corruption, and dedicateth vs to godlyneſſe.

Qu. *What thing is this naturall corruption?*

An. Blindneſſe of mind, hardneſſe of heart and contempt of GOD.

Q. How doth hee dedicate vs to godlyneſſe?

An. Hee lightneth our minds, mollifieth our hearts, and ſtrengthneth vs.

Qu. What thing then is all fleſh Without the Spirit?

An. Blind and dead in all heavenly things.

Q. What other names hath he in Scriptures.

A. Hee is called the Spirit of Faith, regene-

neration, ſtrength and comfort.

Q. Why are theſe names giuen to the Spirit

An. Becauſe hee worketh all theſe things in vs.

Qu. *How are theſe graces called?*

An. Sanctification, regeneration, or new birth and Spirit.

Q. How is our corrupted eſtate called.

An. The old Man, old Adam, fleſh and blood.

Q. What followeth vpon our ſanctification?

An. A continuall battell betwixt the Spirit and the fleſh.

Qu. *Who doeth ſtrengthen and keepe vs in battell?*

An. The ſame Spirit, who alſo giveth finall victorie.

Qu. *What is this battell to vs?*

An. A ſure ſeale of the preſence of the holy Spirit.

Qu. *What battell hath the old man in himſelfe?*

An. None at all againſt ſinne and wickedneſſe,

Qu. *In whom then is this battell?*

An. Onely in the members of Chriſt and his

his Church, through the presence of the Spirit.

¶ THE FOVRTH PART of our Beliefe.

Qu. *WHat is the Church, which wee confesse heere?*

An. The whole companie of Gods Elect called and sanctified.

Qu. Doe wee believe in this Church?

An. No, but we believe only in our God.

Qu. What thing then believe wee of this Church?

An. That it was, is, and shall bee to the end of the World.

Qu. *What neede wee to believe this?*

An. For our great comfort and glorie of God.

Q. *Declare that plainely?*

An. The loue of the Father, the death of Christ, and the power of the Spirit shall ever worke in some,

Q. *What thing followeth vpon this?*

An. The glorie of GOD, and confusion of Satan, with our comfort.

Qu. Why is this Church onely knowne to vs by Faith?

A. Be-

An. Becauſe it containeth onely GODS Elect, which are only known to himſelfe.

Qu. *When and how may wee know them?*

An. When wee ſee the fruits of election and holineſſe in them.

Qu. In what reſpect is the Church called holy?

An. In reſpect of our Iuſtification, and ſanctification.

Qu How differ theſe two graces?

An. The firſt is perfect, and the ſecond imperfect.

Qu. *What is the cauſe of that diverſitie?*

An. The firſt is in Chriſt, the ſecond in vs.

Qu *Are not both theſe gifts ours?*

An. No doubt, ſeeing Chriſt is ours.

Qu. *May Wee not come to a full perfection in this life?*

An. No, for the fleſh doth rebell continually to the Spirit.

Qu. Why doeth not the Spirit ſanctifie vs perfectly?

An. Leſt wee ſhould miſ-know our former captivitie, and redemption.

Qu. What admonition haue We of our eſtate?

An. Wee ſhould bee humble, repent, and bee

bee thankfull to our GOD.

Qu. Why is the Church called vniverſall?

An. Becauſe it is ſpread through the whole World.

Qu. How many Churches are there in the World?

An. One Church, one Chriſt, as one bodie and the Head.

Qu. Is it bound to any particular time, place or perſons?

A. No, forthen it ſhould not be vniverſall.

Qu. *What is the communion of Saints?*

An. The mutuall participation of Chriſt, and his graces among his members.

Qu. *What followeth vpon this communion?*

An. A ſpirituall vnion and communion among all Chriſts members.

Qu *Whervpon is this communion grounded?*

An. Vpon their vnion with Chriſt their head.

Qu. *Who maketh our vnion with Chriſt, & among our ſelues?*

An. The holy Spirit by his mighty power

Qu. *Is there any Salvation without this communion?*

An. None at all, for Chriſt is the ground

of

of Salvation,

Qu. *May men bee joyned with Christ, and not with his Saints?*

An. No, nor yet with the Saints, and not with Christ.

Qu. *What then should be our principal care?*

An. To hold fast our vnion with Christ our head.

Qu. *What followeth vpon that?*

An. Then of necessitie wee are joyned with all his Saints and Church.

Qu. *Should wee not seeke them, and joyne with them externally also?*

An. No doubt, whensoever wee may see them, or heare of them in particular.

¶ How the Church may be known.

Qu. *How may wee know this company externally?*

An. By the true profession of the Word, and holy Sacraments.

Qu. *What if these tokens bee not found among them?*

An. Then they are not the communion of Saints.

Qu. *May wee with safe conscience, joyne*

our

our ſelues with ſuch?

An. No, for they are not the holy Church of God, where theſe tokens are not.

Qu. *Then wee depart from the vniverſall Church?*

An. No, but we depart from the corruption of men, and remaine in the holy vniverſall Church.

Qu. *But yet they will call themſelves the Church?*

An. Wee ſhould looke to the right marks of the Church.

Qu. May wee leave the particular Church where the Word is retained?

A. No, albeit ſundrie vices abound there.

Qu. But the multitude are wicked, and prophane?

An. Yet there is a true Church, where the Word truely remaineth.

Q. What then is the infallible token of Chriſts Church?

A. The Word truely preached & profeſſed

Q. Should wee diſcuſſe who are Saints in deed, and who not?

An. No, for that doth appertaine to God onely, and to themſelves.

Q. But by this way wee are joyned with the wicked in one bodie.

A. That cannot hurt vs, nor profite them.

Qu. Wherefore that?

An. Because wee and they are spiritually separated.

Q. But they make the Word, and the Sacraments vnfruitfull?

A. Not to vs, but to them selves onely.

OF THE GIFTS.

Qu. Why is remission of sinnes put heere?

An. Because it is proper to the Church, and members of the same.

Qu. Wherefore is it proper to the Church onely?

An. Because in the Church onely is the Spirit of Faith and Repentance.

Q Who forgiveth sins, by whom, and where?

An. GOD onely through Christ, in his Church heere.

Qu. How oft are our sinnes forgiven vs?

An. Continually even to our lives end.

Qu. What neede is there of this?

An. Because sinne is never throughly abolished heere.

Qu. How get wee remiſſion of our ſinnes?

An. Through the mercie of God, and merits of Chriſt.

Qu. *Is there any remiſſion of ſinnes after this life?*

An. None at all, albeit ſome haue teached otherwiſe.

Qu. *Is the ſin and the paine both forgiven?*

A. No doubt, ſeeing one followeth vpon the other.

Q. But often times the paine remaineth after the ſinne?

A. That paine is not a ſatisfaction for ſin.

Q. What is it then, ſeing it cõmeth for ſin?

An. It is a Fatherly correction, and medicine preſervative.

¶ The Reſurrection, & laſt Eſtate.

Q. What looke wee for yet at the hand of our GOD?

An. The reſurrection of our bodies, and life eternall.

Q. With what bodies ſhall wee riſe againe?

A. With the ſame bodies in ſubſtance, as CHRIST did riſe.

Q. But the Apoſtle ſayeth, that our bodies

ſhall

ſhall bee ſpirituall?

A. That is in reſpect of their preſent eſtate

Q *Of what condition ſhall our bodies bee then?*

A. Free from all corruption, and alteration.

Q *Wherefore ſhall wee riſe with the ſame bodies?*

An. That they may receaue their reward with the Soules.

Q. *What admonition haue wee heere?*

A. We ſhould dedicate our bodies to the ſeruice of God.

Qu. *But the wicked ſhall bee partakers of the ſame reſurrection?*

A. No doubt, but to their greater confuſion.

Qu. *Many doubt of this reſurrection?*

A. He that fulfilled the firſt promiſe, may and will performe the reſt.

Qu. *What kind of life is promiſed tovs?*

A. Life eternall without all miſerie.

Qu. *What is prepared for the wicked?*

An. Death eternall without all joy.

Q. *But yet they ſhall liue eternally?*

A. That life ſhall bee to liue in death eternally.

Qu. *What*

Qu. What admonition haue We heere?

A. Wee ſhould waite continually for the comming of the LORD.

Qu. *What other admonition haue we heere?*

A. Wee ſhould thirſt continually for the eternall life.

Qu. *Is it enough to know theſe things to bee true?*

An. No, but wee muſt know, and applie them to our ſelues.

Qu. What are theſe Articles Which Wee haue declared?

A. The ground and foundation of our Faith and Religion.

Q. How ſhould we apply them to our ſelues?

A. By our owne true and liuely Faith.

¶ OF TRVE FAITH with the Fruites.

Qu. VVHat thing is true Faith?

An. An aſſured knowledge of GODS mercy towards vs for Chriſts ſake, according to his promiſe.

Q. Haue wee any naturall inclination to this Faith?

A. None at all, but rather a naturall rebellion.

Q. *Who then worketh these things in vs?*

A. GODS holy Spirit doth seale them vp in our hearts.

Q. *How can guiltie men bee assured of Gods mercy?*

A. By the truth of his promise, made to the penitent.

Q. *Yet our guiltines cannot but feare Gods Iustice?*

An. Therefore we interpon the satisfaction of CHRIST.

¶ The first fruite of Faith.

Q. *What is the first fruite of our Faith?*

A. By it we are made one with CHRIST our head.

Q. *How is this vnion made, and when?*

An. When we are made flesh of his flesh, and bone of his bones.

Q. *Was not this done, when he tooke our flesh?*

An. No, for he onely then was made flesh of our flesh.

Q. *When are wee made flesh of his flesh?*

An. When wee are vnited with him spiritually, as liuely members with the head.

¶ The ſecond fruite of Faith.

Q. *What thing get Wee by this vnion?*

An. Wee are made partakers of al his graces and merits, and our ſinnes are imputed to him and aboliſhed.

Q. *VVhat thing followeth vpon this in ſpeciall.*

A. Perfect juſtification, and peace of conſcience.

Q. *Wherein doth our Juſtification ſtand?*

A. In remiſſion of ſinnes, and imputation of Iuſtice.

Q. *How can Gods Juſtice forgiue ſinne without ſatisfaction?*

A. CHRIST ſatisfied aboundantly to the Iuſtice of GOD for VS.

Q. *Whoſe Juſtice is imputed to vs?*

A. The perfect obedience and Iuſtice of CHRIST.

Q. *How can another mans Juſtice be made ours?*

A. CHRIST is not another man to vs properly.

Q. *Wherefore is hee not another man to vs?*

A. Becauſe hee is freely given to vs of the Father with all his graces, and wee are

joyned with him.

Q. *How is Iuſtification offered to vs?*

A. By the preaching of the Evangell.

Q. *How receaue wee Iuſtification?*

A. By our owne liuely Faith onely.

Q. *Is not Iuſtification offered to vs by the Law?*

A. Yes, but no man is able to fulfill the law

Q. *What if a man liue godly and vprightly.*

A. No vpright living can be without faith

Q. *Is our faith perfect in all poynts?*

A. No, for it is joyned with manyfold imperfections.

Q. *How then can it Iuſtifie vs?*

A. It is onely the inſtrument of our Iuſtification.

Q. *What thing doth Iuſtifie vs properly?*

A. IESUS CHRIST onely by his perfect Iuſtice.

¶ The third fruite of Faith.

Q. *Can our Faith bee without a godly life?*

A. No more then fire without heate.

Q. *What is the cauſe of that?*

A. Becauſe CHRIST ſanctifieth all whom hee Iuſtifieth.

Q. *Doe*

with the Fruits.

Q. *Doe not the good Workes of the faithfull merite the eternall life?*

A. No, for then CHRIST ſhould not bee our onely Saviour.

Q. *But yet the good Workes of the faithfull pleaſe GOD?*

A. No doubt, but yet through Faith only they pleaſe him.

Q. *VVherefore that ſeing they are Workes of the Spirit?*

A. Becauſe they are defiled with the infirmities of the fleſh.

Q. *Then our good workes are vnprofitable?*

A. That followeth not, ſeeing they pleaſe GOD, and get their reward, both here and hence.

Q. *Doth the Evangell teach vs to contemne good workes?*

A. No, for it craueth continually Faith and Repentance.

¶ Of Repentance.

Q. *VVhat thing is true repentance?*

A. It is the hatred of ſinne and loue of Iuſtice.

Q. *From whence doth this proceade?*

A. Frot

A. From the feare of God and hope of mercy.

Q. *How are we brought to this feare of God?*

A. Through the preaching of the Law.

Q. *How come wee to hope of mercy?*

A. By the preaching of the Evangell.

Q. *What thing doth repentance worke in vs*

A. Continuall mortification of our luſtes, and newneſſe of life.

Q. *Who worketh theſe two things in vs?*

A. The Spirit of regeneration through the death and reſurrection of CHRIST.

Q. *How long ſhould wee continue in repentance?*

A. All the dayes of our lives.

Q. *What thing is this exerciſe before GOD*

A. His ſpirituall ſervice, and our chiefe obedience.

Q. *What is the rule of Chriſtian repentance*

A. Gods holy Law is the rule of all godlyneſſe of life.

¶ THE SECOND PART of GODS honour.

Q. *Rehearſe the Words of the Law?*

A. Harken

A. HArken and take heede Iſraell, I am the LORD thy GOD: which haue brought thee out of the land of Egypt, from the houſe of bondage: thou ſhalt haue none other Gods before my face.

II. Thou ſhalt make to thee no graven Image, neither any ſimilitude of things that are in Heaven aboue, neither that are in the Earth beneath, nor that are in the waters vnder the Earth, thou ſhall not bow downe to them, neither ſerue them: for I am the LORD thy GOD, a jelouſe God, viſiting the iniquity of the Fathers vpon the children, vpon the third generation & vpon the fourth of them that hate mee: and ſhewing mercie vnto thouſands to them that loue me and keepe my commandements.

III. Thou ſhalt not take the name of the LORD thy GOD in vaine: for the

the LORD will not hold him guiltles that taketh his name in vaine.

IIII. Remember the Sabbath day, to keepe it holy. Six dayes ſhall thou labour, and doe all thy worke, but the ſeventh day is the Sabbath of the LORD thy GOD, in it thou ſhall not doe any worke, thou nor thy ſon, nor thy daughter, thy manſervant, nor thy maid, nor thy beaſt, nor thy ſtranger that is within thy gates. For in ſix dayes the LORD made the Heaven and the Earth, the Sea, and all that in them is, and reſted the ſeventh day, therfore the LORD bleſſed the ſeventh day and hallowed it.

V. Honour thy Father and thy Mother, that thy dayes may bee prolonged vpon the land, which the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not cõmit adultery.

VIII. Thou ſhall not ſteale.

IX. Thou

IX. Thou ſhall not beare falſe witneſſe againſt thy neighbour.

X. Thou ſhall not covet thy neighbours houſe, neither ſhall thou covet thy neighbours wife, nor his manſervant, nor his maid, nor his oxe, nor his aſſe, neither any thing that is his.

Q. *VVho gaue this Law firſt to Moſes.*

A. The eternall God diſtinct in two tables.

Q. *VVhat thing doeth this Law?*

A. It doeth teach and craue our duetie toward God and man.

Q. *Is this Law perfect in all points?*

A. No doubt, ſeeing it came from the fountaine of all perfection.

Q. *Doth the Law craue externall obedience only?*

A. No, but it craueth alſo the puritie of the Spirit.

Q. *VVhat reward and paine doth the Law propone?*

A. The bleſſing of God to the keepers, & his curſe to the breakers.

The ſecond part

Q. *How manie commandements are they in the firſt Table?*

A. Foure, which declare our duetie to God.

Q. *How manie are in the ſecond Table?*

A. Six, which declare our duetie to our neighbour.

Q. *VVhat thing is contained in everie commandement.*

A. One thing is commanded, and the contrarie forbidden.

Q. *VVhat thing containeth the Preface of the Law?*

A. The cauſes why God ſhould command and wee obey.

Q. *VVhat are theſe cauſes?*

A. His Majeſtie, power, promiſe, benefites, and our promiſe to him.

The firſt Commandement.

Q. *VVhat thing is forbidden in the firſt Commandement?*

A. All forging, or worſhipping of falſe Gods.

Q. *VVhat thing is a falſe GOD?*

A. All thing that we place in Gods rowme

Q. *When*

of GODS honour.

Q. *VVhen place we any thing in Gods rowm*

A. When wee giue it Gods due honour.

Q. *VVhich is Gods due honour?*

A. Faith, feare, prayer, thanks & obedience

Q. *VVhat thing is commanded heere?*

A. That we settle our selves vpon one true GOD onely.

Q. *VVhy is this commandment put first here*

A. Because it is the ground of all the rest.

Q. *Why sayeth hee,* **Before my face?**

A. Because he craueth the puritie of the heart.

The second Commandement.

Q. *VVhat thing is forbidden in the second Commandement?*

A. That wee neither represent, nor worship God by an Image.

Q. *Is all kind of Imagerie forbidden heere?*

A. No, but onely that, whereby God is represented, or honoured.

Q. *VVhat thing is ~~required~~ forbidden heere in generall?*

A. All corrupting of Gods service by the inventions of men.

Q. *VVhat thing is craved heere?*

A. That

A. That wee worship God according to to his Word.

Q. *What kind of service craveth he of vs?*

A. Both inward and outward service.

Q. *May wee not serve him externally as wee please?*

A. No, for that kind of service is cursed Idolatrie.

Q. *God oftentimes doth damne the externall service?*

A. That is, because it hath not the inward service.

Qu. *What is it called without the inward service?*

A. The dead letter, or *opus operatum.*

Qu. *What is the other service called?*

An. The Spirit, which giveth leaue to all externall service given by GOD.

Qu. *Why is this commandement put in the second place?*

A. Because it declareth how the true God should bee served.

Qu. *Why is the promise and the threatning added?*

An. To moove vs more willingly to giue obedience.

Q. Where-

Q. *Wherefore is the promiſe longer then the threatning?*

An. Becauſe hee is readier to mercy then to Iudgement.

¶ The third Commandement.

Qu. What thing is forbidden in the third commandement?

An. All diſhonouring and abuſing of Gods Majeſtie.

Q. What thing is commanded heere?

An. All kynde of honour and reverence due to his Majeſtie.

Qu. What thing is meant here by his Name?

An. All his titles and things, repreſenting his Majeſtie.

Q. What things doe repreſent him?

An. His Word, Sacraments, Servants, and Workes.

Qu. *How ſhould wee honour his Name?*

A. With heart, mouth, deed to our power

Qu *When is this done?*

A. When wee thinke, ſpeake, and worke all things to his glorie.

Qu. May wee ſweare by his Name?

An. Wee may and ſhould for good cauſes.

Qu. What meaneth the threatning added?

A. The

An. The great regard he hath to his owne honour.

¶ The fourth Commandement.

Qu. What craveth the fourth Commandement?

An. That wee keep holy the Sabbath day.

Qu When and how is this done?

An. When wee bestow it onely in Gods service.

Qu. Why is Gods example added?

An. To mooue vs the more earnestly to follow him.

Qu. Is there any holynesse in that day aboue the rest?

An. No, for the holinesse is onely in the exercise.

Qu. What if the exercise bee not keept?

A. Then it is made the devils owne feast.

Qu. *May We worke vpon all other dayes?*

A. Yes, for God hath given vs free liberty.

Qu. Wherefore was there one day appoynted

An, To maintaine the true Religion in the Church.

Qu. For What cause was it given?

An. For the ease of servants and beasts.

Qu. But to the Iewes it Was a Sacrament of

their

their ſpirituall reſt?

An. That ceremonie is taken away by CHRIST.

Qu. *Wherefore was it taken away?*

An. Becauſe wee haue our ſpirituall reſt by him.

¶ The fift Commandement.

Q. What craueth the fifth commandement?

An. That we honour all ſuch, as God hath placed aboue vs.

Qu. *What are theſe perſons?*

An. Parents, Paſtors, Magiſtrats, Huſbands, and Maſters.

Qu. *VVhat honour ſhould wee giue them?*

An. Loue, feare, obedience, and helpe in their neede.

Qu. What equitie hath this Law?

An. Theſe perſons are placed in GODS rowme for our comfort.

Q. *How far ſhould wee obey them?*

An. In ſo farre as the Word commandeth

Qu. What if they command any thing againſt the Word?

An. Then wee ſhould obey our ſupreme parent onely.

Qu. *What containeth the promiſe added?*

A. It

An. It containeth the contrarie threatning for the breakers.

Qu. But neither of them is abſolutely keept?

An. The bleſſing and the curſing remaineth alwayes ſure.

Qu. *Why is this promiſe and threatning in ſpeciall added?*

An. Becauſe theſe perſons are preſervers of our liues,

¶ The ſixt Commandement.

Qu. *What is forbidden in the ſixt commandement?*

An. All envie, rancour, and hatred with the fruites.

Qu. *What thing is commanded heere?*

An. Brotherlie love, with fruites, and ſignes.

Qu. What is the finall end of this commandement?

An. The preſervation of our neighbours life.

The ſeventh Commandement.

Qu. What thing is forbidden in the ſeventh Commandement?

An. All filthie luſts in heart, word, deede, or ſignes.

Qu. *What thing is commanded heere?*

An. All kinde of chaſtitie, and meanes to keepe it.

Qu. *Is Mariage damned heere?*

A. No, but rather hereby it is eſtabliſhed.

Q. What is the end of this commandement?

An. That wee keepe both our bodies and hearts pure and cleane.

¶ The eight Commandement.

Qu. What thing is forbidden in the eight commandement?

A. All wrong and deceatfull dealing with our neighbour.

Qu. *What thing is commanded heere?*

An. Equitie and Iuſtice to everie man.

Qu. How ſhould this bee done?

An. With minde, heart, mouth, and deede to our power.

Qu. *What is the end of this cõmandement?*

An. That wee labour that everie man haue his owne.

¶ The nynth Commandement.

Qu. What is forbidden in the nynth commandement?

An. Falſe reports of our neighbour, and hearing of them.

Qu. *Is this enough for our discharge?*

A. No, for the vprightnesse of the heart is requyred also.

Qu. *What is the end of this commandement*

A. That the simple truth bee ever among vs.

¶ The tenth Commandement.

Qu. *What thing it forbidden in the last commandement?*

An. All light and suddaine motions to evill.

Q. *Were not these motions forbidden before?*

An. No, but the consent and deede were onely forbidden.

Qu. *Then what degrees of sinne are forbidden?*

An. The lust, the consent, and the deede.

Qu. *What thing is this lust?*

A. Originall Infection, and mother of the rest of our sinnes.

Qu. *What thing is commanded heere?*

An. The perfect loue of our neighbour with the fruits.

Q. *Who is our neighbour?*

An. Everie man friend, or foe.

Qu. *What is the reason of this Law?*

A. Wee

An. Wee are all brethren, and beare the Image of our GOD.

¶ The summe of the Law.

Qu. Q. *What is the summe and end of these commandements?*

An. The perfect loue of GOD, and our Neighbour.

Qu. When is our loue perfect, and the Law absolutly fulfilled?

An. When all the parts of our minds and hearts are replenished with the loue of GOD and our neighbour.

Qu. Who did ever fulfill this Law?

An. None at all, except IESUS CHRIST.

Qu. What get they then that seeke salvation by the Law?

An. Their owne double condemnation.

Qu. Why did GOD giue this straite Law to mankynd?

A. Because it agreeth with his nature, and our first estate.

Qu. But wee are changed and made weake through sinne?

An. Yet GOD should not haue changed his will, and Law.

Qu. But heereby all fleſh is curſed and damned?

An, GOD hath given a ſufficient remedie in CHRIST.

Qu. Declare how that is, ſeing the Law doth curſe?

A. By Faith wee eſcape the curſe, and get the bleſſing of the Law.

¶ The vſe of the Law.

Qu. To what purpoſe then doeth the Law ſerue?

A. It is profitable both to the faithfull, and vnfaithfull.

Qu. What profite can it bring to the vnfaithfull?

An. It ſheweth their ſinne, and juſt condemnation.

Qu. But that is rather hurtfull vnto them?

A. No, for heereby they are ſent to Chriſt

Qu. But many other deſpare, or become worſe?

An. That commeth not of the Law, but of our corrupt nature.

Qu. When are they ſent to CHRIST by the Law?

An. When

An. When they get a taste of mercy in CHRIST, after that they are humbled by the Law.

Q. Is this the ordinarie Way of our conversion?

A. No doubt, for CHRIST saveth onely the dejected.

Qu. What profite hath the faithfull by the Law?

A. It putteth them dayly in remembranc of their sinnes.

Qu. What good fruite commeth of that?

An. Humilitie, and an earnest depending vpon CHRIST.

Q What other profite haue they by the Law?

An. It is a bridle to their affections, and rule of godlinesse.

Q. If it be a bridle, then they hate the Law.

A. No, but they hate their owne affections and loue the Law.

Qu. Commeth this by the knowledge of the Law?

A. No, but by the knowledge of the Evangell.

¶ The Law differ from the Evangell.

Qu. From whence commeth this difference?
An. From the Spirit which is joyned with the Evangell, and not with the Law,
Q. What followeth vpon this?
An. The Law commandeth, but it giveth no strength.
Q. What doth the Evangell?
A. It giveth freely all that it craveth of vs
Q. What other difference is there betwixt them.
An. The Law hath no compassion vpon sinners.
Qu. What doth the Evangell?
An. It offereth mercy onely to sinners.
Qu. What other difference is there?
An. In the manner of our Iustification.
Q. What craveth the Law in our Instification?
An. Our owne perfect obedience.
Qu. What craveth the Evangell?
An. Faith onely in the obedience of IESUS CHRIST.
Q. Doth the Evangell favour the transgression

sion of the Law?

A. No, but it giveth ſtrength to obey the Law.

¶ The Law and the Evangell agree.

Q. Wherein doth the Law and the Evangell agree?

An. They are both of GOD, and declare one kind of Iuſtice.

Qu. *What is that kinde of juſtice?*

An. The perfect loue of GOD. and our neighbour.

Qu. *What thing doth follow vpon this?*

An. That the ſevere Law pronounceth all the faithfull Iuſt.

Q. *How can the Law pronounce them Iuſt?*

A. Becauſe they haue in CHRIST all that the Law can craue.

Q. But yet they remaine the tranſgreſſours of the Law?

A. That is in themſelues, and yet are Iuſt in CHRIST, and in themſelves loue juſtice.

Qu. What then is the eſtate of the faithfull heere?

A. They

An. They are sure in CHRIST, and yet fighting against sinne.

Qu. What battell haue wee?

An. Wee haue battell both within and without.

Q. What battell haue wee within?

A. The battell of the flesh against the Spirit.

Qu. *What battell haue wee without?*

An. The temptations of Sathan, and the World.

Qu. What Armour haue wee?

An. True Faith with fervent prayer to our GOD.

Qu. *Is prayer the cause of our victorie?*

An. No, but is a meane, by the which GOD doth saue vs, and hee is honoured.

¶ THE THIRD PART of GODS honour. Of prayer in generall.

Qu. WHat thing is prayer, *or calling vpon GOD?*

An. It is a humble lifting vp of our minds and hearts to GOD.

Q. Why

Q. *Why goe wee to GOD onely in our prayer?*

An. Becauſe prayer is a part of his true worſhipping.

Qu. Why then ſeeke wee ſupport at men?

A. Becauſe they are appoynted ſtewards to vs.

Q. *How ſhould wee goe to them?*

A. As to GODS inſtruments onely.

Q *To whom ſhould wee giue praiſe?*

A. Onely to GOD, who vſeth them at his pleaſure.

Qu. May Wee pray to Saints and Angels?

A. No, for that is manifeſt Idolatrie.

Q *But the Angels are appoynted to ſerue vs?*

A. Yet we haue no commandement to ſeek to them.

Qu. *VVhat ſhall wee ſay of the commoun, and long conſuetude?*

A. We ſhould be content with the ordour appoynted by GOD.

Q. *How ſhould wee pray to our GOD?*

A. With our minds and hearts. for he is a Spirit.

Q. *VVhat is prayer Without the minde and heart?*

A. It

A. It is vnprofitable and curſed of GOD.

Qu. What manner of mind and affection is requyred?

A. Firſt an earneſt feeling of our owne miſerie through ſinne.

Q. *What thing is next requyred?*

An. A fervent deſire, with Faith and hope to obtaine.

Qu. Who mooveth vs to pray fervently?

An. GODS holy Spirit onely.

Q. *Should this make vs cold in prayer?*

An. No, but rather fervent in calling for the Spirit.

Qu. *What availeth prayer with the tongue?*

An. It profiteth much, if the minde bee with it.

Qu. What is prayer in a ſtrange language?

An. It is a plaine mockrie of GOD.

Q. *Should wee bee ſure to bee heard in our prayer.*

An. Otherwiſe wee pray in vaine, and without Faith.

Q *What are the grounds of our aſſurance?*

An. GODS promiſe, his Spirit in vs, and our Mediator.

Qu. *In Whoſe name ſhould wee pray?*

An. In

An. In the Name of our LORD IESUS CHRIST.

Q. *How can that bee prooved?*

An. By GODS command, and promiſe to heare vs in ſo doing,

Q. *VVhat things ſhould wee aske at GOD?*

An. All things promiſed or commanded in the Word.

Qu. *May wee not follow our owne fantaſie in our prayer?*

An. No, for then our prayer ſhould be verie vaine.

Qu. Wherfore that, ſeing all men deſire good things?

An. For neither know wee, nor deſire we things that are beſt in ſpeciall,

Q. *What then ſhould wee doe in our prayer?*

A. Wee muſt learne of GOD, what, and how wee ſhould aske.

Q. *How then ſhould wee beginne our prayer?*

A. Wee ſhould firſt ſubmit our affections to GODS will.

Q. *What rule hath GOD given vs for this purpoſe?*

A. The Scriptures, and chiefly the LORDS prayer.

Q. *Re-*

Qu. Rehearſe the LORDS prayer?

OVR Father which art in Heaven. Hallowed bee thy Name. Thy Kingdome come. Thy will bee done in Earth as it is in Heaven. Giue vs this day our daylie bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And lead vs not into temptation, but deliver vs from evill. For thine is the Kingdome, the power, and the glory for ever and ever. So bee it.

¶ The diviſion and order.

Q. How is this prayer divided?

An. In a preface and ſix petitions.

Qu. How differ the ſix petitions?

An. The three firſt appertaine to the glorie of God only.

Qu Whervnto doe the other three pertaine?

An. To our comfort principallie.

Q. What thing ſhould wee ſeeke firſt in our prayer?

A. The

A. The glorie of our God aboue all things.

Qu. That is hard to flesh and blood?

A. It is the work of Gods holy Spirit only.

Qu. *Are Wee not happie, when God is glorified in vs?*

Qu. No doubt, but wee should looke only to Gods glorie:

Q. Doe not the other three tend to the same end?

An. Yes, but wee are permitted to looke to our selves also.

Qu. For what vse serveth the preface?

An. To prepare our selves to pray aright.

¶ The Preface.

Qu Why call wee him Father?

An. To assure vs of his good will.

Qu. Wherefore call Wee him our Father in commoun?

An. Our prayer should bee for our brethren also.

Qu. What is meant heere by the Heaven?

An. His Majestie power and glorie,

Qu. What serue these things for our prayer?

An. Heereby wee are prepared to reverence and hope.

¶ The first part.

Qu *What thing is meant heere by his Name?*
An. His due honour, glorie, fame, and eſtimation.
Qu. Can his honour either increaſe or diminiſh?
A. Not in it ſelfe, but in the hearts of men onely.
Qu. What thing then owe wee heere firſt?
A. Our Fathers honour and glorie in the World.
Qu. *When and how is this done?*
An. When with heart, mouth and deede hee is extolled aboue all things.
Qu. How are men brought to doe this?
An. By the liuely knowledge of his Majeſtie.
Qu. How can his inſearchable Majeſtie be knowne?
A. By his Word, Sacraments and manifold workes.
Qu. *What ſhould men learne by theſe names.*
An. His infinite power, goodneſſe, mercy, Iuſtice, providence, truth and conſtancie, &c.

Q. Is

Qu. Is it enough that wee our ſelues honour his Name?

An. No, but we ſhould deſire and labour that the ſame bee done in all men, according to our power, and vocation.

Qu. *When and where ſhould We doe this?*

An. In proſperitie, and adverſitie, privatly, and publickly.

Qu *What if Wee finde fault With his word or Workes?*

An. Then wee extoll our Name, and prophaine his holy Name.

Qu. *What if Wee bee nothing mooved at the prophaning of his Name?*

An. Wee are not then the ſonnes of GOD.

Qu. From whence doth this petition flow?

An. From a vehement affection to our Fathers glorie.

Qu. What is this affection to vs?

An. A plaine teſtimonie of our adoption.

Qu. How pray wee for his Kingdome?

A. That hee reigne more and more in the hearts of his choſen.

Qu. *When is this thing done?*

A. When the Spirit reformeth and ruleth their hearts.

Q. What

Qu. *What other thing aske wee heere?*

An. That the tyrannie of Satan bee beaten downe.

Qu. *To what purpose serveth the third petition?*

An. Through it the other two are performed.

Qu. Declare that more plainely?

A. His Name is sanctified, and he reigneth when his will is done.

Qu. *Are not all things compelled to obey his will?*

An. Yes, but wee speake here of mens voluntarie obedience.

Qu, *How can that bee prooved?*

An. By the comparison heere added.

Q When shall these three petitions bee performed perfectly?

A. Never in this world, by reason of our corruption.

Q. Why pray wee for the things that will not bee?

A. Wee craue alwayes what ought to bee, and once shall bee done.

Q. But all these things shall come to passe whether wee pray, or not?

A. No

A. No doubt, yet heerein wee declaree our good will to our Fathers glorie.

Qu. What ſhould wee gather of this?

A. Hee is not the Sonne of God, that ſeeketh not this before all things.

Qu. Pray wee not heere againſt our owne naturall willes?

A. No doubt, for wee deſire them to be reformed, according to GODS will.

¶ The ſecond part

Q. *VVhat thing meane Wee by our daylie bread?*

A. All things needfull for this preſent life.

Q. *But hee commanded vs to labour for it?*

A. Our labours are vaine without his bleſſing.

Q. *Why call wee it ours, ſeing it is his gift?*

A. That wee ſeeke no more then is given to vs by lawfull meanes.

Q. *Why aske Wee for this day onely?*

A. To teach vs to be content with his preſent proviſion.

Q. *Then wee muſt begge dayly at his hand?*

A. Herein ſtandeth our felicitie, to depend vpon him dayly.

Q. *Haue the rich neede of this dayly ſeeking*

A. No doubt. for riches haue not ay the bleſſing of GOD.

Q. *VVhat aske Wee in the other two petitions?*

A. The continuall comfort of our Soules.

Q. *VVhy ſeeke Wee the comfort of our bodies firſt?*

A. To aſſure vs the better of our ſpirituall comfort.

Q. *Declare that?*

A. If hee taketh care of our bodies, how much more ſhall hee provyde for our ſoules.

Q. *What ſeeke wee in this fifth petition?*

A. Remiſſion of our ſinnes, or ſpirituall debts.

Q. *Why are our ſinnes called debts?*

A. Becauſe they binde vs to an everlaſting paine.

Q. *VVherefore craue wee free remiſſion?*

A. Becauſe in no wayes can wee ſatisfie for them.

Q. *Is the paine remitted freely with the ſin?*

A. Yes, for CHRIST ſatisfied fully for vs.

Q. *Should every man pray thus continually.*

A. Yes, for all fleſh is ſubject to ſinne.

A. *But*

Qu. *But sometimes men doe good things?*

A. They sinne in the best thing they doe.

Qu. *What profite get wee by this petition?*

A. By this way onely, both wee, and our workes please GOD.

Qu. *Wherefore is the condition added?*

A. To put vs in remembrance of our duety.

Qu. *What is our duety?*

An. To forgiue all offences done to vs.

Q. *Is this the cause wherefore wee seeke remission?*

An. No, but we alledge it for a token, that wee beare the inward seale of GODS Children.

Q. *Which is that inward seale of GODS children?*

An. The Image of GOD, who doth freely forgiue.

Q. *What doth this Image worke in all his Children?*

An. Free remission of all offences, done to them.

Q. *What are they that will not forgiue?*

An. They beare not the Image of our heavenly Father.

Q. *What thing aske wee in the last petition?*

An. Defence againſt all temptations to evill.

Q. *Hath everie man neede of this defence?*

An. No doubt, for without it no fleſh can ſtand.

Q. *Wherefore that ſeing We haue the Spirit?*

A. The dangers are great and many, within, and without.

Q. *By what Way are We preſerved from theſe temptations?*

An. By the mighty power of the Spirit, working in vs.

Q. *Doth God draw any man to wickedneſſe?*

An No, for that is contrarie to his nature

Q *Why then aske Wee this of GOD?*

A. For no man is led in ſinne without his willing permiſſion.

Q *Who doth lead men properly in ſinne?*

A. Sathan and mens owne wicked luſts.

Q *VVhen doth GOD willingly permit men to bee led?*

A. When hee delivereth them to Sathan, & their owne luſts.

Q *VVhat mooveth our good GOD to doe this to men?*

An. His juſtice provocked through their ingratitude.

Q. What

Q. *VVhat mooveth Sathan to lead men from sinne to sinne?*

An. Malice conceaved both against GOD and Man.

Q. *Doth all kinde of temptations proceade of Sathan?*

A. No, for GOD oftentymes doth tempt men also.

Q. *VVhen, and how doth hee this?*

An. When hee offereth occasions to discover their hearts.

Q. *VVhat things are discovered then?*

An. Notable gifts or monstrous sinnes.

Q. *Desire wee, that Wee bee not thus tryed?*

A. No, for that were not profitable for vs.

Qu. *What should wee gather of these last petitions?*

An. That we commit both bodie and soule to GODS providence.

Q. *VVhat other thing should wee observe?*

A. That wee pray for the welfare of our brethren.

Q. *May Wee not change the forme of this prayer?*

An. Wee may change the words, but not the sentence.

Q. *But*

Q. *But everie man may pray particularly for himselfe?*

A. Yet hee may not exclude the welfare of his brethren.

Qu. *Are all things needfull for vs contained in this prayer?*

An. No doubt, seing the wisdome of God gaue it.

Q. *What time chiefly should We vse prayers?*

A. At all times, but principally in the time of trouble.

Qu. *What if GOD delay to grant our petitions?*

A. We should continue in prayer with patience and hope.

Qu. *What should we hope of his long delay?*

An. That hee will turne all things to our comfort.

Qu. *What meaneth the clause added heere?*

A. It declareth the cause and ground of our prayer to GOD.

Q. *What other things are Wee taught heere?*

A. That wee should conclude our prayers with thanks.

of GODS honour.

¶ THE FOVRTH PART of GODS honour.

An. *WHat thing is thankes or praising of GOD?*

A. It is to acknowledge him to bee the author, and fountaine of all good things.

Q. *May wee not giue thankes to Angels or Saints?*

An. No, for that were manifeſt Idolatrie.

Q. *Should wee not bee thankfull to men?*

An. No doubt but the chiefe praiſe pertaineth to GOD.

Q. *How ſhould Wee praiſe our GOD?*

A. With mind, heart, mouth, and works.

Q. What rule of thanks giving haue Wee?

A. The Scriptures and examples of his ſervants.

Qu. For what cauſe ſhould wee praiſe him?

A. For his infinite benefites corporall, and ſpirituall.

Qu. But wee are oftentimes in great miſery?

A. For this alſo we ſhould praiſe him.

Qu. Wherfore that?

An. Becauſe hee turneth all things to our comfort.

Q. By Whom ſhould wee praiſe him?

A. By IESUS CHRIST onely.

Qu. Wherefore by him onely?

A. Becauſe through CHRIST onely wee receaue his graces.

Qu. Where ſhould wee praiſe GOD?

A. Both publickly, and privatly.

Q. How long ſhould Wee praiſe him?

A. So long as wee enjoy his benefites.

Qu. How differ prayer and thank ſgiving?

A. Prayer ſuteth. and thanks granteth our prayer heard, or delayed for our comfort:

Q What other difference is there?

An. Prayer in a part may ceaſe for a time, but not thankes.

Qu. What is the cauſe of that?

An. Becauſe wee haue ay ſome benefites of GOD.

Qu. How ſhould we then beginne and end our prayer?

An. Evermore with thankſgiving to our GOD.

Q. The Fathers had ſacrifices of praiſe?

A. All that wee doe in Faith, is a ſacrifice of thankes.

Qu. What may we gather of all that we haue ſpoken?

An. That this is life eternall to know GOD through IESUS CHRIST, and to honour him aright.

Qu. VVhat are theſe foure parts of GODS honour?

A. They are his onely ſervice pleaſing him

Qu. *What are theſe foure heads to vs?*

An. Infallible ſeales of our election, and ſalvation.

Qu. By Whom are wee keept in this eſtate?

An. By the power of the holy Spirit.

Q. *What inſtruments vſeth hee for this purpoſe?*

A. The Word, the Sacraments, and miniſtrie of men.

¶ Of the Word.

Q. Where ſhall wee finde the Word?

An. In the holy Scriptures.

Qu. How ſhould wee behaue our ſelues towards the Word?

A. Wee ſhould loue, receaue, and obey it, as GODS eternall trueth.

Qu. But yet it commeth to vs by men onely?

A. Al-

An. Alwayes wee ſhould receaue it as ſent of GOD.

Q. Who can aſſure vs of this?

An. The holy Spirit onelie working in our hearts.

Qu. How ſhould wee vſe the word?

An. Wee ſhould read it, and heare it reverently.

Qu. *May the commoun people reade the Scriptures?*

A. They may, and are commanded to read them.

Qu. *May they haue them in their owne language?*

An. No doubt, for otherwiſe they could not profite.

Q. Is not privat reading ſufficient for vs?

An. No. if publick teaching may bee had.

Q. How may that bee prooved?

An. As the Miniſters are commanded to teach, even ſo are wee commanded to heare them.

Q How farre ſhould wee obey their doctrine.

A. In ſo farre as it agreeth with the word.

Qu. How long ſhould We continue in hearing

A. As long as wee liue, and teaching may be had.

Q What

Qu. What neede is there of this continuall hearing?

An. Wee are both ignorant and forgetfull

Q. What ſhall wee judge of them that will not heare?

A. They refuſe the helping hand of GOD.

Qu. *What ſhall wee doe then when preaching cannot bee had?*

An. Wee ſhould reade the Scriptures with all diligence.

Qu. What if wee cannot reade them?

An. We ſhould haue recourſe to them that can reade.

Q. The Scriptures are obſcure and difficile?

An. The holy Spirit will helpe the well willers.

Qu *What if wee bee once well inſtructed by our Paſtours?*

A. We muſt continue in this Schoole to the end.

Q. Wherefore that, if we be once ſufficiently inſtructed?

A. GOD hath ſtabliſhed this order in his Church, becauſe wee neede continually to be inſtructed.

Q. *What followeth vpon this?*

A. That

A. That Ministers or Pastours are needfull for vs.

Q. But they are continually neglected and contemned?

A. Who contemneth them, contemneth GOD, and his owne salvation.

Qu. What should this continuall exercise worke in vs?

An. Increase of Faith, and godlines of life.

Qu. *What if these two things follow not?*

An. Then in vaine is our reading and hearing.

Q. What other thing is joyned with the Word for our comfort?

An. The holy Sacraments of IESUS CHRIST.

¶ Of the Sacraments in generall.

Q. What is a Sacrament?

A. A sensible signe and seale of Gods favour offered and given to vs.

Qu. *To what end are the Sacraments given?*

An. To nourish our Faith in the promise of GOD.

Q. How can sensible signes doe this?

A. They haue this office of GOD, and not of

of themselues.

Qu. It is the onely office of the Spirit to nourish our faith?

An. They are added, as effectuall instruments of the Spirit.

Qu. *From whence then commeth the effecacie of the Sacraments?*

An. From GODS holy Spirit onely.

Qu. What mooved God to vse this kinde of teaching?

An. It is naturall to vs to vnderstand heavenly things by sensible and earthly things.

Q. May wee bee saved without the Sacraments?

A. Our salvation doth not absolutely depend vpon them.

Qu. *May wee refuse to vse the Sacraments?*

An. A. No, for then wee should refuse the favour of GOD.

Qu. *Then all men receaue the favour of God by them?*

A. No, but onely the faithfull receaue it.

Qu. How then are they true seales to all men?

An. They offer CHRIST truely to all men.

Qu. *When are the Sacraments fruitefull?*

A. When

An. When wee receaue them with Faith.

Qu. Is there any vertue incloſed in them?

An. None at all more then in the ſyllabes & letters.

Q. What ſhould our Faith ſeeke by them?

An. To bee led directly to IESUS CHRIST.

Qu. *If they requyre Faith firſt, how can they nouriſh Faith?*

A. They requyre ſome Faith firſt, and then they nouriſh the ſame.

Qu. Are wee not Infideles, when wee neede ſignes?

An. No, but rather we are weake in Faith.

Q. What then is our eſtate heere?

An. Wee are ay imperfect and weake in Faith.

Qu. *What then ſhould wee doe?*

An. Wee ſhould vſe diligently the Word and the Sacraments.

¶ How the Sacraments and the Word differ and agree.

Qu. *How doth the Sacraments differ from the Word?*

An. They ſpeake to the eye, and the word to the eare.

Q. Speake

Qu. Speake they other things then the Word

An. No, but the ſame thing diverſly.

Qu But the Word doeth teach vs ſufficiently

An. Yet the Sacraments with the Word doe it more effectually.

Q. *What then are the Sacraments to the Word?*

An. They are ſure and authenticke ſeales given by God.

Qu *May the Sacraments bee without the Word?*

An. No, for the Word is their life.

Qu. *May the Word bee fruiteſull without the Sacraments?*

A. No doubt, but it worketh more plenteouſly with them.

Qu. *What is the cauſe of that?*

An. Moe ſenſes are mooved to the comfort of our Faith.

¶ The parts of a Sacrament.

Qu. What are the principall parts of a Sacrament?

A. The externall Action, and the inward ſignification.

Q. How are they joyned together?

A. Even

A. Even as the word, & the ſignification.

Qu. *What ſimilitude haue the Sacraments with the things ſignified by them?*

A. Great ſimilitude in ſubſtance, and in qualitie.

Q. What ſignifieth the ſubſtance of the Elements?

A. The verie ſubſtance of CHRISTS body

Qu. What if the ſubſtance of the Elements were not there?

An. Then they were not true Sacraments of CHRISTS bodie.

Qu *What meane the naturall qualities of the Elements?*

A. The Spiritual qualities given by Chriſt.

Q What ſignifieth our neere conjunction with the Sacraments?

An. Our ſpirituall vnion with IESVS CHRIST, and among our ſelues.

Qu, *What meaneth the externall giving and taking?*

An. The ſpirit giving and taking of Chriſt.

Qu *What meaneth the naturall operation of the Elements?*

An. The ſpirituall operation of CHRIST in vs.

Q. Are

of our Salvation.

Qu. Are these things onely signified by the Sacraments?

A. No, but they are also given and seal'ed vp by the Spirit.

Q. Who may giue the seale of these things?

A. GOD onely may giue the seale of his promise.

¶ The Minister, and forme of the Sacraments.

Q. Who may bee ministers of the Sacraments

A. Onely the Minister of the Word.

Qu. After what manner should they bee ministred?

An. According to the forme given by CHRIST.

Qu. How are they sanctified, consecrated or blessed?

An. By the practise of the forme, commanded by CHRIST.

Qu. What is it to consecrate, or blesse a Sacrament?

An. It is to apply a commoun thing to an holy vse.

Q. Who may doe this?

A. GOD onely and wee at his command.

Qu. *Doth the consecration change the substance of the Elements?*

An. No, but it changeth the vse onely.

Q. *How long then remaine they holy?*

A. As long as they are vsed to that action.

Qu. What are they after that vse?

A. Commoun things as before.

Qu. *Doe the Sacraments worke ay when they are ministred?*

A. No, seeing they are receaued by some without Faith for a time.

Qu. *Then the words of consecration haue no force?*

A. They haue no force to imprint any qualitie in the Elements.

Q. *To whom then are they spoken?*

A. To the auditor, and not to the Elements

Qu. *What is their office?*

A. To testifie the will of GOD to the people.

Q. *In what language should they bee spoken?*

An. In the auditors owne language.

Qu. *Where should the Sacraments bee ministred?*

An. Publickly before the Congregation.

¶ The receavers.

Q. *Whom to should the Sacraments be given?*

An. To all the members of the Church in due time.

Q. *How should the Sacraments be receaved?*

An. In Faith and Repentance.

Q. What if Faith and Repentance bee not?

A. Then double condemnation is sealed vp.

Q. *Can the sinnes of the Ministers or others hurt vs?*

An. No, for they are GOD'S ordinances.

Qu. How should wee prepare our selues?

An. Wee should try our knowledge, Faith, and Repentance.

Qu. *Should these gifts bee perfect in vs?*

An. They should bee sound, and without hypocrisie.

¶ The causes and number of the Sacraments.

Qu. To what end are the Sacraments vsed?

An. For the nourishment of our Faith, and for an open protestation of our Religion before men.

Q. To what other end serue they?

An. They craue the increase of newnesse of life with brotherly loue and concord.

Qu. *Did the Sacraments of the Old Testa-*

ment serue for the same vse?

A. No doubt, as the Prophets and the Apostles doe testifie.

Qu. *How many Sacraments hath CHRIST given vs?*

An. Two onely, Baptisme, and the Supper

Q. *Wherefore haue wee onely these two Sacraments?*

An. Wee neede onely to be receaved and fed in GODS familie.

Q *The Fathers had very many Sacraments?*

A. Yet they had but two principals, that is, Circumcision, and the Passeover.

Qu What did these two testifie to them?

A. Their receaving, and continuall feeding in GODS houshold.

¶ Of Baptisme in speciall.

Q *What is the signification of Baptisme?*

An. Remission of our sinnes, and regeneration.

Qu *What similitude hath Baptisme with remission of sinnes?*

An. As washing clengeth the body, so CHRISTS blood our soules

Q. *Wherein doth this clenging stand?*

A. In

An. In abolishing of sinne, and imputation of Iustice.

Q. *Wherein standeth our regeneration?*

An. In mortification and newnes of life.

Qu. How are these things seald vp in Baptisme?

An. By laying on, and taking of the water.

Qu. *What meaneth the laying on of the Water*

An. Our death and buriall to sinne.

Q. What meaneth the taking off againe?

An. Our rysing againe to a new life.

Q. *Doth the externall washing worke these things?*

A. No, it is the worke of GODS Spirit only.

Q. *Then the Sacrament is a bare figure?*

A. No, but it hath the veritie joyned with it.

Q *Doe all men receaue these graces with the Sacrament?*

A. No, but onely the Faithfull.

Q. What is the ground of our regeneration?

A. The death, buriall and resurrection of CHRIST.

Q *When are wee partakers of his death, and and resurrection?*

An. When wee are made one with him through

through his Spirit.

Q. *How should wee vse Baptisme aright?*

A. Wee should vse it in Faith and repentance.

Qu. *How long doth Baptisme worke?*

A. Al the dayes of our life.

¶ The Baptisme of Children.

Qu. *How then may little children receaue Baptisme?*

A. Even as they were circumcised vnder the Law.

Q. *Vpon what ground were they circumcised?*

A. Vpon the promise made to the Fathers and their seed.

Q. *Haue wee the like promise for vs and our children?*

An, No doubt, seing CHRIST came to accomplish the same to the faithfull.

Q. *What if our children die without Baptisme*

A. They are saved by the promise.

Q. *Why are they baptised seing they vnderstand not?*

A. Because they are the seed of the faithful.

Qu. *What comfort get wee by their baptisme?*

An. Wee know them to bee inheriters of Heaven.

Q. What

Qu. What should that worke in vs?

A. Diligence to teach them the way of salvation.

Q. What admonition haue our children?

An. They should be thankefull, when they come to age.

Q. What thing then is Baptisme to our youth.

An. An entrie to the Church of GOD, and Supper,

Q. How doth Baptisme differ from the Supper?

A. In the Elements, Action, Rites, and signification,

Qu. Wherefore is Baptisme once ministred onely?

A. It is enough to bee once receaved in GODS family.

Q. Why is the Supper so oft ministred?

A. Wee haue neede to be fed continually.

Qu. Why is not the Supper ministred also to Infants?

An. Because they cannot examine themselves.

¶ Of the Supper in speciall.

Qu. VVhat signifieth the Supper to vs?

An. That

An. That our ſoules are fed with the bodie and blood of CHRIST.

Q. Why is this repreſented by the bread and wyne?

An. For what the one doth to the bodie, this ſame doth the other to the Soule ſpiritually.

Q. *But our bodies are joyned corporally With the Elements?*

An. Even ſo are our ſoules joyned ſpiritually with his body:

Q. *VVhat neede is there of this vnion With him?*

An. For otherwiſe wee cannot enjoy his benefites.

Qu. *Declare that in the Sacrament?*

An. Wee muſt firſt bee joyned with the Elements, and then get the fruite.

Q. But wee ſee the Elements given to vs?

An. Even ſo wee ſee by Faith CHRIST, giue his bodie to vs.

Qu. Did hee not giue it vpon the Croſſe for vs?

A. Yes, but heere hee giveth his bodie to be our foode.

Qu. When is his body and blood our foode?

A. When

An. When wee feele the efficacie of his death in our conscience.

Q. By what way is this done?

A. By his offering, and our receaving of it.

Qu. How doth hee offer his bodie and blood?

A. By the Word and Sacraments.

Qu. *How receaue wee his bodie and blood?*

A. By our owne lively Faith onely.

Q. What followeth vpon this receaving by Faith?

A. That CHRIST dwelleth in vs and we in him.

Q. *Is not this done by the Word and Baptisme*

A. Yes, but our joyning with CHRIST is more evident heere.

Qu. *Wherefore is it more evident?*

A. Because it is expressed by meat and drink joyned with vs inwardly.

¶ The parts and their signification.

Qu. *What signifieth that bread and wine to vs?*

A. CHRISTS bodie and blood once offered vpon the Crosse for vs, and now given to vs to bee the foode of our soules.

Qu. *What signifieth that breaking of that bread?* A. The

A. The breaking and ſuffering of CHRISTS bodie vpon the Croſſe.

Qu. What meaneth the powring out of that wine?

A. The ſhedding of his blood even to the death.

Qu. *Wherevnto then doth the Supper lead vs*

An. Directly to the Croſſe and death of CHRIST.

Qu. *Should we offer him againe for our ſins?*

A. No, for CHRIST did that once for all vpon the Croſſe.

Q *What thing are we cõmanded to doe here?*

Q. To take it, to eat it, and drinke it in his remembrance.

Q. What meaneth the giving of that breade and wine?

A. The giving of CHRISTS bodie and blood to our ſoules.

Qu. Is it not firſt given to our bodies?

A. No, for it is the only foode of our ſoules

An. *What ſignifieth the taking of that bread and Wine?*

A. The ſpirituall receaving of CHRISTS bodie in our ſoules.

Q *What meaneth our corporall eating and drinking heere?*

A. Our

An. Our ſpirituall fee ding vpon the bodie and blood of CHRIST.

Q. By what way is this done?

A. By the continuall exerciſe of our Faith in CHRIST.

Q. What meaneth the neere conjunction wee haue with meat and drinke?

An. That ſpirituall vnion which wee haue with IESUS CHRIST.

Q. What ſignifieth the comfort, which we receaue of meat and drinke?

A. The ſpirituall fruits which we receaue of CHRIST.

Q. Why is both meat and drinke given here?

An. To teſtifie that CHRIST onely is the whole foode of our ſoules.

Q. Doth the Cup appertaine to the common people?

A. The wiſedome of GOD did ſo teach and command.

Q. Is CHRISTS body and blood in that bread and Wine?

A. No, but his Body and Blood is onely in Heaven.

Q. How then are the Elements called his bodie and blood?

An. Be-

An. Becauſe they are ſure ſeales of his bodie and blood given to vs,

¶ CHRISTS naturall bodie is receaved.

Q. Then wee receaue onely the tokens and not his body?

A. Wee receaue his verie ſubſtantiall body and blood.

Qu. How can that bee prooved?

An. By the truth of his words and Sacrament.

Qu. *Declare that by the Sacrament?*

An. As that naturall ſubſtance of the Elements is given, even ſo the naturall ſubſtance of CHRISTS bodie.

Q. *But his naturall bodie is in Heaven.*

An. No doubt, but yet wee receaue it in earth.

Qu. How can that bee?

An. By the wonderfull working of the holy Spirit.

Qu *What thing ſhould wee behold in this Sacrament?*

A. The viſible foode of our bodies, and the inward food of our ſoules.

Qu. Should

Qu. Should wee seeke the foode of our soules in the Elements?

A. No, for they were not given to this end.

Q. To what end then were they given?

A. To lead vs directly to CHRIST, who onely is the foode of our soules.

Q. What profite shall our bodies haue by this Sacrament?

A. It is a pledge of our resurrection againe.

Q. Wherefore that?

An. Because our bodies are partakers of the signe of life.

¶ The forme and vse of this Sacrament.

Qu. How should this Sacrament bee ministred and vsed?

An. As CHRIST with his Apostles did practise and command.

Q. May the minister alone vse it in the name of the rest?

An. No, for it is a commoun and publick banquet.

Q. What thing maketh this action holy?

A. CHRISTS ordinance, practised by the lawfull Minister.

Qu. *How*

Qu. How is it made fruitfull?

An. Through the true Faith of the receavers.

Q. To whom should this Sacrament be given?

A. To all that believe and can examine themselves.

¶ How we should prepare our selves.

Qu What should they examine?

A. If they bee the liuely members of CHRIST.

Q. How may they know this secret?

A. By their owne faith and repentance.

Qu. How may faith and repentance be knowne.

An. By their fruits agreeable to the first, & second table.

Q. But all mens Faith and repentance is imperfect?

An. Therefore we come to the Sacraments for remedie.

Qu, What kinde of Faith and repentance is requyred?

A. That is true, vpright, and not counterfaited.

Q. What receaue they that come with a guilty conscience?

A. They

A. They eat, and drinke their owne damnation.

Q. *How can CHRIST receaved, bring damnation?*

Q. Hee is not receaved by the wicked, but refuſed, and that with diſſimulation and abuſe of the Sacraments.

Q. *By this way it is beſt to abſtaine from the Sacraments?*

A. Wee are not commanded ſo, but to examine and prepare our ſelues.

Qu. *What if men cannot examine themſelues.*

A. They ſhould reade the Scriptures and conſult with their Paſtours.

Qu. *What if men will not vſe theſe meanes?*

A. Then they deceaue themſelues, and abuſe the Sacraments.

Q. *What if the Miniſter admit ſuch careleſſe men?*

An. Hee doth then prophaine this holy Sacrament.

¶ Of the Miniſtrie of men and diſcipline.

Qu. *How ſhould men bee excluded from the Sacrament?*

A. By

An. By the judgement of the Eldership.

Q. What kinde of men should bee excluded?

An. All Infideles and publict sclanderers of the Church.

Qu. What if their cryme bee secreet?

An. Then they should be left to their owne Iudge.

Q. Wherefore are men excluded from the Sacraments?

A. Least they should hurt themselues, sclander the Church, and dishonour GOD.

Q. By whom, and when should such persons be admitted?

A. By the Eldership after just tryall of their repentance.

Q. Who stablished this ordour in the Church

A IESUS CHRIST by his Apostles.

Qu. What is the office of this Eldership?

An. They should watch vpon the maners of men, and exercise the discipline.

Q. What authoritie haue they?

A. Authoritie to binde and loose in HEAVEN.

Qu. May they doe this at their owne pleasure.

A. No, for their authoritie is bound to the Word.

Qu. Wherein then serveth the civill Magistrate? A. He

A. Hee ſhould cauſe all things to bee done according to GODS word, and defend the diſcipline.

Q. Doth the care of the Religion appertaine to him?

An. No doubt, ſeing hee is raiſed chiefly for this cauſe.

Qu. May the Magiſtrate vſe the office of the Miniſters?

An. No, but hee chargeth them to vſe their owne office.

Q. What may the Elderſhip doe to the Magiſtrate?

An. Admit to the Sacraments, or exclude according to the word.

Q. May the Miniſters vſe the office of the Magiſtrate?

An. No, for they ſhould not bee entangled with worldly affaires.

¶ Two Iuriſdictions in the Church.

Qu. How many Iuriſdictions are then in the Church?

A. Two, one principall, and an other civill.

Qu. How doe they agree in the Church?

An. As the mouth and hand of GOD.

Qu. To what end were they stablished in the Church?

An. For the planting and preservation of the same.

Qu. How farre should wee obey these Iurisdictions?

An. In so farre as their command agreeth with the Word.

Qu. What should wee doe when they are both against the Church?

An. We should remaine with the Church of GOD.

Q. But they will say. The Church must needs bee With them?

An. We should try their sayings by the tokens of the true Church.

Qu. What are these tokens?

A. The Word, the Sacraments & discipline rightly vsed.

Qu. What if no ordour of discipline be among them?

An. Wee should remaine with the Word and Sacraments.

Qu. But What if both the Word and Sacraments bee corrupted?

An. We should not joyne our selues with that

that companie.

Qu. But they retaine the name of the tru Church?

An. So did Sathan cloath himselfe with th Angell of light, for the further blinding of the World.

Qu. *But what shall men doe when they know not another Church?*

An. Let them content themselues with true Faith in CHRIST.

Qu. *But thus they are divyded from the Church?*

A. Not from the true Church and body of CHRIST.

An. *How can that bee prooved?*

An. All that are vnited with CHRIST, are joyned with the Church.

Qu. *Which of these two vnions is first and cause of other?*

A. Our mysticall and spirituall vnion with IESUS CHRIST.

Q. *Declare that?*

An. Wee are joyned with all the Saints of GOD, because we are joyned first with GOD in CHRIST.

Qu. *What then is our society with the Kirk to vs?*

An. A singulare comfort, chiefly when we are persecuted by the bastard Church, & tyrants of the World.

Qu. What comfort is it to vs?

A. They cannot separate vs from Christ and his members, albeit they separate vs from their wicked societie.

¶ THE FIRST CAVSE and Progresse of our Salvation, & end of all flesh.

Qu. OVt *of what fountaine doth this our stabilitie flow?*

An. Out of GODS eternall and constant election in CHRIST.

Qu. By what way commeth this election to vs?

A. By his effectuall calling in due time.

Qu. What worketh this effectuall calling in vs

A. The obedience of Faith.

Qu. What thing doth Faith worke?

An. Our perpetuall and inseperable vnion with CHRIST.

Qu. VVhat worketh this vnion with Christ?

An. A naturall communion with him and his graces.

Q. VVhat

Qu. *What worketh this communion?*

An. Remiſſion of ſinnes, and imputation of Iuſtice.

Qu. What worketh remiſſion of ſinnes and imputation of Iuſtice?

A. Peace of conſcience & continuall ſanctification.

Qu. *What worketh ſanctification?*

An. The hatred of ſinne, and loue of godlineſſe.

Qu. VVhat worketh the hatred of ſinne?

An. A continuall battell againſt ſinne.

Qu. VVhat worketh this battell?

A. A continuall deſire to profite in godlines

Qu. VVhat worketh this deſire?

An. An earneſt ſtudie in the word of God

Qu *What worketh this earneſt ſtudie?*

An. A further knowledge of our owne weakneſſe and Gods goodnes.

Qu. *VVhat worketh this knowledge in vs?*

A. An earneſt calling vpon God for helpe

Q. *VVhat worketh this earneſt calling?*

A. Victorie againſt Satan and ſinne.

Q *VVhat worketh this victorie?*

A. A liuely experience of Gods fauour.

Q *What worketh this liuely experience?*

A. Bold-

An. Boldneſſe to fight and ſure hope of further victorie.

Qu. What worketh this ſure hope?

An. An vnſpeakable joy of heart in trouble

Qu *What worketh this joy of heart?*

An. Patience to the end of the battell.

Q. What worketh patience in vs?

A. Stoutnes of heart to the finall triumph.

Q. What worketh ſtoutneſſe of heart?

A. A plaine defiance againſt Satan and ſinne.

Q. What is this defyance?

A. The beginning of the eternall life in vs.

Qu. *What is this beginning to vs?*

An. A ſure ſeale of our election, and glorification.

¶ The certaintie of Adoption.

Qu. *May not this ſeale bee aboliſhed through ſinne?*

A. No, for theſe gifts are without repentance.

Q. *But many fall ſhamefully from GOD?*

An. The ſpirit of adoption raiſeth all the choſen againe.

Q. But many are never raiſed againe?

A. Theſe were never of the choſen of God.

Qu. Yet

Qu. Yet both they and the Church beleeved otherwise?

An. They deceaved themselues, but the Church judgeth charitably.

Q Then Faith is not certaine?

An. True Faith is verie certaine to the beleevers.

Q. What certainty hath every one of his faith

An. The testimonie of the Spirit of adoption with the fruits.

Q. But many glorie in this testimony in vaine

A. This testimonie is most sure and certaine

Qu. Why then are so many deceaved by this way?

An. Because they glorie in a Spirit without the fruits.

Qu. How may Wee eshew this danger?

A. By the right tryall of our adoption.

¶ The tryall of our adoption:

Q. Where should wee beginne our tryall?

An. At the fruits of Faith and Repentance,

Q. Wherefore that?

A. Because they are best knowne to our selues and others.

Qu. What if we begin at Election?

An. Then

An. Then wee shall wander in darknesse.

Qu. *But GODS election is most cleare and certaine?*

A. It is cleare and certaine in the selfe, but it is not ay certaine to vs in speciall.

Q. *When is it certaine to everie one of vs?*

An. When it may bee felt and knowne by the fruits.

Qu. *This exact tryall hath brought some to desperation?*

A. Gods Elect are ay sustained, and finally comforted.

Q. *Yet this tryall is troublesome to mens conscience?*

A. But at length it bringeth greater peace of conscience.

Q. *When and how is that?*

A. When after the feeling of Gods Iudgements, wee taste of his mercy againe more aboundantly.

Qu. *Why are GODS Elect so oft thus troubled in minde?*

A. That they may the better feele & know the mercy of God.

Q. *When doe worldly men esteeme so litle the mercy of GOD?*

A. Be-

An. Becauſe they taſte not throughly of his Iuſtice.

Qu *What thing then is trouble with the comfort of the Spirit?*

An. A ſeale of GODS loue, and a preparation to life eternall.

Q. What is proſperitie without the guſt of the Spirit?

A. A token of GODS wrath and a way to perdition.

Q. *But ſome are troubled in minde without any reliefe?*

A. Such men beginne their hell heere with Cain.

¶ The laſt and eternall eſtate of mankynde

Qu. What then ſhall bee the finall end of all fleſh?

A. Either life, or death, eternall without any change.

Qu. With whom and where ſhall the faithfull bee?

An. With GOD in Heaven, full of all joy and felicitie.

Qu. *With whom and where ſhall the wicked bee?*

An. Wit

An. With Sathan in hell, oppreſſed with infinite miſerie.

Q. *Are theſe two ends certaine and ſure?*

A. No doubt, ſeing the middes are certaine and ſure.

Q. *What are theſe ſure middes?*

A. Faith, and infidelitie with their fruits.

Qu *What maketh theſe middes ſure?*

A. GODS moſt juſt and conſtant will revealed in his Word.

Q. *When ordained he theſe middes and ends*

A. Before all beginnings in his ſecret counſell.

Qu. *To what end did hee this?*

Qu. That his mercy and juſtice might ſhine perpetually in mankynde.

Qu. *How was this brought to paſſe?*

A. Through the creation of man in vpright neſſe, and his fall from that eſtate.

Q. *What followed vpon this fall of man?*

An. All men once were concluded vnder ſinne and moſt juſt condemnation.

Q. *What ſerued this for his mercy & Iuſtice*

A. Heereby occaſion was offered both of mercy and juſtice.

Q. *To whom was mercy ſhowne and given ay.*

A. Onely

A. Only to his choſen children in CHRIST, which are called the veſſels of mercy.

Qu. How doth hee ſhew mercy to them?

A. Hee giveth them the middes, whereby they come aſſuredly to life eternall.

Qu. Upon whom doth hee ſhew Iuſtice?

A. Vpon all the reſt of Adams poſteritie, which are called the veſſels of Wrath.

Q. When doth hee this?

An. When hee ſuffered them patiently to walke according to their owne corrupt nature.

Qu. What followeth upon that walking?

An. Eternall perdition infallibly, according to GODS eternall Decree.

Qu. Doth GOD compell them to walke that way?

An. No, but they willingly embrace it againſt his Word.

Q. How can men willingly embrace the way to perdition?

A. Becauſe they are blinded and corrupted by Sathan and their owne luſts.

Qu. May they embrace the way to life?

An. No, for they refuſe it neceſſarely, and yet freely without any compulſion.

Qu. From

Q. *From whence commeth this necessitie?*

An. From the boundage of sinne, wherein they were casten by the fall of Adam.

Q. *But all Adams posteritie is equally in the same bondage?*

An. No doubt, but yet the chosen are redeemed through CHRIST, and the other is justly left in their owne naturall estate.

Qu. *What thing then shall be seene perpetually in these vessels of wrath?*

A. The glorie of GODS eternall and fearefull Iustice.

Qu. *What shall bee seene in the vessels of mercy?*

An. The perpetuall praise of his mercy and goodnesse through IESUS CHRIST our LORD. To whom with the Father and the holy Spirit be all honour and glorie eternally. AMEN.

A godly prayer for GODS grace, and for remiſſion of ſinnes.

O Lord Ieſus Christ my Saviour and Redeemer, grant and giue me thy grace, that it may alway worke in mee to the end. Grant mee that I may ever deſire and will, that which is acceptable to thee. Giue mee what thou wilt, and doe with mee as ſhall pleaſe thee. Lord Ieſus grant mee thy grace that I may reſt in thee, and fully put my truſt in thy mercy. Thy providence is much better for mee, then all that I can imagine or deviſe. Lord giue mee grace gladly to ſuffer whatſoever thou wilt ſhall fall vpon mee: keepe mee Lord from ſinne, & make that poſſible by grace, that is to me impoſſible by nature. Strengthen mee with thy Spirit, and deliver mee from all iniquity and wickedneſſe, that I be not entangled therewith: for I am weake in reſiſting ſinfull motions. Aſſiſt me in all things with thy grace, & ſo ſtrengthen

en me with heavenly ſtrength, that neither Sathan, nor my wretched fleſh, haue victorie or dominion over mee. Teach mee to walke in thy commandements, and make me to follow thy will. I beſeech thee therfore Lord Ieſus, keepe mee from the ſuperfluous cares of this world, that I be not inquyeted with bodily neceſſities: nor overcome with the pleaſures of the world. Preſerue mee from all things, that hinder my ſoules health, that I bee not overthrowne with them. Let not fleſh and blood overcome me, nor the vaine glorie of the world deceaue mee, nor Satan with his crafts ſupplant mee: but giue mee heavenly wiſdome and ghoſtly ſtrength in reſiſting them: patience in ſuffering them: and conſtancie in perſevering to the end. Lord when temptation or tribulation commeth, vouſchſafe to ſuccour mee, that all may turne to my comfort: and alwayes that I may ſee thy Name bee bleſſed. Helpe mee Lord, and I ſhall not feare what troubles ſoever ſhall fall vpon mee. Lord ſend mee helpe in my troubles, for mans help is little worth. How oft haue I been diſapoynted, where I thoght I ſhold

haue

haue found friendſhip. And how oft haue I found it, where I leaſt thought? Bleſſed bee thou Lord therefore in all things, that happeneth vnto mee. Be thou my ſtrength and comfort in all neceſſities, and to thy mercie doe I appeale. I would ſubdue all evill affections, but they daylie rebell, and riſe againſt me, and will not be ſubject vnto my ſpirit: therefore Lord ſend me the light of thy grace, and deſtroy in mee all carnall deſires. Lord I deſire that I may haue of thee, the joy of inward peace. I aske of thee to come to that reſt, which is ordained for thy choſen children: for without thy help I can not come to thee. Lord giue mee peace, giue mee inward joy, and all ſuch things as thou knoweſt to bee needfull for mee, according to thy good pleaſure. Remember thy mercies, and fill my heart with thy grace. Let thy grace and mercy comfort me and forgiue mee all my ſinnes. To thee O LORD bee honour and glorie, and praiſe for ever and ever. Amen.

FINIS.